

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND  
CENTRAL PROVINCES,

Received up to 25th November, 1871.

POLITICAL (DOMESTIC).

THE *Málwa Akhbár* of the 1st November states that, though forty years have scarce elapsed since a bridge was built at Poona, it is now in such a dilapidated state as to make the construction of a new one in its place indispensable, the cost of which has been estimated at Rs. 1,50,000. The writer remarks that if public buildings grow old in so short a space of time, the Public Works Department will make progress day by day, and Government money will be continually wasted.

The same paper of the 8th November asserts that the barracks for European soldiers built at Allahabad at an expense of twenty lakhs are now unfit for residence, and will be pulled down, tents having been pitched for the soldiers to live in. It is a matter of great surprise to the writer that, notwithstanding an enormous sum of money was laid out in their erection, they should have so soon fallen into decay. Surely, much praise is due to the Public Works Department in the matter.

The same paper notices the prevalence of famine in Khandesh. In Nuggur grain sells at six or seven seers a rupee, while in Khandesh the rate is eight seers. In consequence of scarcity of rain the soil has become dry, while the intensity of the heat has been the cause of the mango-trees in some places



bearing fruit before their time. Such distress prevails in both the districts that the poor subsist on tamarind-leaves and white clay ; and a case is said to have happened in a village in which a woman being unable to bear the sight of her children (three in number) starving for want of food, threw them into a well, and then through the strength of maternal affection threw herself into it after them. Their corpses were taken to the hospital, when the facts connected with the catastrophe became known.

The *Akhbár-i-Alam* of 9th November has an article on intoxicating drugs, the object of which is to point out the harm done by the order of Government disallowing them to prisoners in Government jails. The writer, while fully sensible of the injurious effects of the drugs both on the mind and body, and of the fact that a habitual use of them is not only condemned by medical men, but is unsanctioned both by wisdom and religion, remarks that persons using them get habituated to them, so much so that they sometimes die for want of them. For this reason, he is of opinion that the prohibition against allowing intoxicating drugs, such as opium, tobacco, &c., to prisoners ought to be cancelled, as he doubts not that on inquiries being made it will be found that no few of them who are in the habit of using the drugs contract diseases without them, and ultimately die. Accordingly, to suffer the prohibition to continue is, as it were, knowingly to permit unlawful deaths.

The *Oudh Akhbár* of the 10th November prefers an oft-repeated complaint against Government post-offices, viz., that many of the paid letters, &c., sent through their agency, never reach their destination. This is due chiefly to gross carelessness and neglect of duty on the part of delivery-peons, who, not being held responsible for paid letters as they are for bearing ones, take no care in their distribution. Nothing is more common than to hear complaints of their destroying such of these as are to be delivered at some distance, in order to avoid the trouble of going, and even of misdelivering others not-



withstanding the addressees being near enough; thus letters addressed to persons living in a mohulla are often delivered to any man of that mohulla, even though he may chance to be the deadliest enemy of the addressees. Such acts on the part of *employés* of an inferior grade deserve the greatest censure, and it is high time that the attention of the postal authorities should be drawn to the matter, in order that people may not ultimately be led to slight the use of postage-stamps, which they now so highly appreciate, and which are equally advantageous to Government and to themselves. (*Vide* articles containing similar complaints at p. 391, para. 3, of the *Selections* for the week ending 16th October, 1870, and p. 500, para. 2, of the *Selections* for the week ending 2nd September last).

In connection with this subject, the writer also draws attention to the impropriety of treating as bearing letters despatched from Native States to any part of the British dominions which have the stamps of the States on them. For example, letters, &c., sent from Cashmere, and having the stamps of that State on them are charged as bearing by Government post-offices, which is highly improper; for since papers with Government stamps on them are received in Native States free of postage, it is unjust that those bearing the stamps of the latter should in British territories be subjected to a fresh postage.

The *Akhbār-i-Anjuman-i-Punjab* of the same date, in a long leader, condemns the fifty-five years rule. The reasons brought forward are much the same as those given in the articles on the subject noticed from time to time in the *Selections*; loss of services of old and experienced *employés*, as well as of the public money, which will have to be spent in pensions to persons retiring from service under the rule, and the appointment of new men in their place, being mentioned as the chief disadvantages sure to result from the measure. In summing up his opinion, the writer thinks it both impolitic and unjust that public servants should be made to retire after the age of



fifty-five, and he suggests that if Government is at all desirous to keep the rule in force, it should connect it with the following restrictions:—

(a) That after attaining the age of fifty-five, each public servant be examined by a medical committee, and be kept in service or made to retire from it according as the committee thinks him fit or unfit both bodily and mentally for further service.

(b) That officials of that age, if found by their superiors to be unfit for an active and thoughtful discharge of their duties, should, on the latter submitting a report to Government to that effect on oath, have to retire from service.

In brief, incapacity for further service, rather than the mere fact of their having attained the fifty-fifth year, ought to be made the guiding principle in removing persons from the public service.

The *Lawrence Gazette* of the same date gathers from the report of the Select Committee appointed to make inquiries into the state of slave-trade in the East, that the trade is on an increase. During the space of three years, 119 vessels, containing 2,645 slaves, are said to have been captured by the ships sailing to Malacca; while, from the returns received from the masters of Zanzibar and Quiloa ships, it appears that 40,000 slaves were brought into the ships, and have been set at liberty. In the editor's opinion, in order to put an effective check to slave-trade, the owners of ships carrying them, as well as slave-dealers, should be subjected to very severe punishments; and all captive slaves on being liberated should be taught mechanical and industrial arts in poorhouses to be built for the purpose in the British dominions, in order that they may live at their ease under a free Government, and be exempt from all fear of being recaptured.

A correspondent of the *Koh-i-Nūr* of the 11th November reports the prevalence of theft in Bhera in the district of Shahpore. Two cases have only recently happened.



The *Kavi Vachan Sudha* of the same date again draws attention to the mischief which is being done by bad characters in the city of Benares. In consequence of their oppressive behaviour, gentlemen find it very difficult to go their way undisturbed. From the Chowk Bazaar and Dashashoomedh to Bengalee Tola, the road is full of persons of bad livelihood, who carry on their wicked practices with freedom, the police-constables being as it were their slaves.

The same paper confirms the statement of the *Benares Akhbār*, at p. 661, para. 2 of the *Selections* for the week ending 11th November last, regarding the bad state of the municipal arrangements of that city. While several slabs of the flooring of Rangeel Dās ka Phatak have broken down, large watercourses in the Boola Nala are uncovered. Then, again, the streets are swept long after sunrise, and the paving of the roads is carried on as slowly as if the labourers working at them were not paid. The Municipal Commissioners are fully aware of this state of things, and there are some among them who even read complaints of this kind in the paper under notice; but, strange to say, no attention is paid to the removal of the evils, and the poor editors are even prevented from making such honest statements and bringing the facts to light.

The same paper has a long leader on the abuses of courts. The writer begins by defining the word *court*. It is stated that though, properly speaking, "a court" means "a seat of justice," it is unfortunately found that in the worldly sense of the word it is something quite the reverse. In other words, though it might have been expected that nothing but impartial justice would be dealt out in courts, injustice mostly prevails there. False and fabricated cases are determined to be true, while others perfectly true are decided to be false: not that the officers appointed to administer justice wilfully do wrong, but the system kept up by Government is faulty. Let us have an examination of the working of the several courts.



To begin with the Registration Courts. Here not the slightest attention is paid to testing the authenticity of deeds and documents brought to be registered, or of the statements of the witnesses produced. Taking the city of Benares as an example, it will be observed that in the Registration Court here there are only two or three mookhtars. Would it not seem strange that these should know all the people of the city? And yet papers are daily registered, and they are made witnesses in each instance. What the result is, and how far they can recognize or identify persons, will appear by the following example. A person sued another for a certain sum of money and produced a registered bond in attestation of his claim. On the day fixed for the hearing of the suit, when the parties were in attendance at the court, the mookhtar who had identified the defendant at the time of the registration of the bond, but who, as usual, had in reality no knowledge whatever of him, felt himself at a loss to find him out among the assembled multitude. With the plaintiff for his guide he searched for the man, but all in vain, the latter having purposely hid himself at the time. As his last resource, therefore, he asked the plaintiff to show him the person when he came before the court. Meanwhile the case was brought forward, and the defendant was called in. He had scarcely come when the plaintiff pointed him out to the mookhtar by the sign of the red turban he had on. The bond being produced, the defendant denied having signed it, and disowned the claim. At this, the witnesses were called for, and, among others, the mookhtar, who, on being asked if he could recognize the defendant proudly answered in the affirmative, and went to look for him. In the meantime the defendant, who was a sly fellow, took off his red turban and gave it to another person to put on, binding a white *dopatta* round his head. The mookhtar, who only knew the defendant by the emblem of the red turban, had no hesitation in identifying the party wearing it with the defendant, which so displeased the officer that, were it not for the age and decrepitude of the mookhtar, which



moved his pity, he would have been certainly committed to the Sessions. Numerous other examples of this kind can be adduced in support of the above statement (*vide* p. 558, para. 2, of the *Selections* for the week ending 7th October last).

Thus far with the Registration Courts. Let us now turn to the Civil Courts. In these numerous shifts and tricks are at work in multifarious shapes, and falsehood and dishonesty carry the day. On the one hand, pleaders, by specious arguments, entirely distort the truth (*vide* pp. 504-5 of the *Selections* for the week ending 2nd September last); on the other hand, hundreds of persons haunt the court-yard who are ever ready to give evidence in any case, and who earn their bread by this means. Then, again, dishonest mahajuns often tear out the old leaves of their ledgers and substitute new ones in their place, which, by peculiar contrivances, are made to look so much like the old as scarcely to be detected. In these ways false suitors make money; while honest men, if they sue for the recovery of ten rupees have to lose fifty more. The pleader must have his fee, the mohurrir his wages, the serishtedar his *nazrana*, the orderlies what they call their *in'am*, and so on.

The state of the Criminal Courts and the police next claims consideration. These are worse pests, and persons who once fall into their clutches seldom escape uninjured. Honour and respectability are there least cared for. The insulting behaviour of constables, who will call out the name of the most respectable gentleman disrespectfully, awaits the unfortunate victims at the very outset, and what follows is disgrace and humiliation in various shapes. Even the serishtedar, with all his good sense, does not care to have any regard for their dignity, and never addresses any but by the word *tum*; while such uncivil phrases as "*átá hai*," "*játá hai*," and the like, are common expressions with him. Loss of money is another drawback. From the lowest to the highest, all officials are importunate in their demands. The serishtedar sends word, and pledges



his word to have things decided to satisfaction if he is amply paid ; while the orderly practises extortions on the promise of procuring the prisoner's acquittal by a recommendation to his master, and the nazir is clamorous in his demands. In brief, corruption and bribery are the order of the day, and those who assist in procuring bribes receive a fourth part. Only lately some of the gentlemen of Benares had the misfortune to be involved in these difficulties on suspicion, and were required to furnish securities of Rs. 100 each. Here another difficulty awaited them. Much trouble and loss of money have, as a rule, to be incurred before the security-money can be deposited. The nazir will not take it without being paid what he calls his due, while the guards and mohurrirs must have their perquisites. At the time of returning the money fees have again to be paid. The serishtedar must have his share, the nazir his, and the treasury baboo his usual fee. The writer thinks it a great pity that the officials of courts should treat their own fellow-countrymen in such an ungenerous and ungodly way, and warns them against their bad practices by telling them that they will have to be accountable to God for them, and that all their devotion and piety, their reciting prayers, or bathing in the Ganges, can be of no avail unless they give up their unfair practices.

The writer concludes with the remark that the above statement has not been made with any ill-will, but in the hope that the attention of the authorities will be invited to the abuses pointed out, and steps will be taken by them for putting a stop to them.

The *Benares Akhbār* of the 16th November republishes the above article, and makes the following suggestion with regard to that part of it having to do with Registration Courts. Before any deed or document is registered, the court should cause a notice to be posted, mentioning, among other things, the place of residence of the giver of the document, the mohalla in which he lives, and the names of the neighbours or other



persons who are nominated as witnesses, in order that the whole truth may be made known. It is also of importance that the character of the witnesses produced be properly inquired into, and in case of their being found, by a reference to court records or by other means, to be false or professional witnesses, severe punishments should be inflicted on them in order to give warning to others.

The *Patiala Akhbār* of the 13th November has an article on the case of Mr. Davis, band-master of the State of Jheent, who was detained by the Rajah at Sangrur for some offence. It is remarked that the violent language of the editor of *Indian Public Opinion* in the case, as well as his assertion that the Punjab Government was bound to take steps for the prisoner's prompt release, and call the Rajah to account in the matter, on the ground of Mr. Davis being European by birth, were out of place. The interference of Government in the case could by no means be right or proper, and this for the following reasons :—

(a) Because no general or special orders were ever issued by Government according to which the rulers of protected states could not inflict punishment on a European subject of Government. Hence the Rajah could not, on any account, be to blame for punishing a European subject of Government for committing an offence within the bounds of his territory, an argument which will seem to have all the greater force in the case of Mr. Davis who was the Rajah's own *employé*, and lived in his own territory.

(b) Because the European subjects of Government, on account of having the benefit of a good education, are wise enough to judge for themselves, for which reason they ought to be left to themselves in matters relating to them.

(c) Because in the treaties entered into between the British Government and the chiefs of the *Phool* dynasty no such provision exists as could prevent the latter from exercis-



ing their powers in dealing with British subjects. On the contrary, it is expressly laid down that the chiefs are at liberty to make use of their authority in inflicting punishment on any British subjects guilty of an offence in their territory just as much as on their subjects, provided they are seized within the bounds of their dominions.

For these reasons the interference of Government in the matter could not but be improper. It could not but be unjust for Government to act on the suggestion of the *Indian Public Opinion*, and, contrary to the terms of the treaties, interfere in the case of Mr. Davis, an *employé* of the State. Would it be reasonable for Government to call to account a loyal and faithful ally of the British Government for the sake of a man of Mr. Davis' position, and by standing up in his defence, encourage other Englishmen to commit unlawful acts in Native States, and thereby lower the reputation of the English nation in the eyes of foreigners? In brief, Mr. Davis entered the Rajah's service by his own will and choice, and by so doing may be said to have bound himself to the laws of the State. Hence all interference on the part of Government in his case could not be wise. In the editor's opinion, instead of espousing the cause of Mr. Davis, and countenancing his offence, Government should lay down a general order giving its subjects, British-born as well as others, clearly to understand that in the event of any of them entering into the service of a Native State, or committing an offence contrary to the laws of that State, Government will not be bound to protect them, in order that in future no Englishman may involve himself in difficulties by his own folly, and, by placing reliance on the protection of the British Government, dare to commit acts which may reflect disgrace on the British name.

An Umritsur correspondent of the *Oudh Akhbār* of the 14th November reports the frequency of thefts in that city, which is said to be owing to the dearness of grain. On account of the scarcity of rain, prices are daily rising, and



the people suffer from starvation and are involved in great distress.

Another correspondent of the same paper writes that rain has been very scarce this year in Burhanpore and its environs, in consequence of which the fruit harvest of the season has been destroyed, while the water of wells and rivulets is drying up. The *rubbee* harvest, too, does not promise well. It is added that large numbers of cattle, as well as poor people, are coming to places round Burhanpore from Khandesh, where great distress is prevailing this year in consequence of drought, and both grain and fodder can scarcely be obtained. Grass has to be brought from a very long distance at an exorbitant price, and it is said that the cavalry stationed at the Ghorundee and Hungolee cantonments will be removed to Burhanpore. Plague has also made its appearance in Khandesh.

In its column of local news, the same paper invites the attention of the municipality of Lucknow to the desirability of watering the new street between Abbott Road and Victoria Road, which is the resort of the city people. The cost will be trifling, while the people will have two cool and pleasant roads to take a walk in.

The *Naf-ul-Azím* of the same date has been informed that cholera is raging fiercely in Jounpore. It is also reported that a negro there barbarously pierced the body of an infant lad with a sharp knife and sword, and sucked all the blood.

A correspondent of the *Urdú Akhbár* of the 16th November, while praising the Government of the North-Western Provinces for taking an active interest in the spread of education, complains in strong terms of its injustice in depriving the *umlaqs* of the several offices going with it to Nynee Tal every year to pass the summer and rainy seasons of the indulgences in the shape of road expenses, travelling allowance, and house-rent, allowed to the clerks in its own offices. The writer has been informed that the *umlaq* of the Inspector-



General of Prisons have submitted an application to the Government praying that the same privileges should be allowed them as are enjoyed by their brother officials in the Government Camp-office, and have sanguine hopes of its being favourably entertained. The heavy expenses attendant on residence in the hills are too well known to all to need explanation. European officers draw handsome salaries and find the hills a delightful place for them; but the state of Native officials is very different. The small pay received by them barely suffices to cover their own expenses, leaving nothing for their families. For this reason the very name of the hills is a bugbear to them. It is also worthy of remark that the heads of some offices, such as those of all the Settlement Offices which went up to Nynee Tal last year, also manage to pay their subordinates travelling allowance and other expenses out of some fund or other, though this fact is not brought by them to the notice of Government. Thus three or four offices only are left whose officials are debarred from the privilege, which is highly unjust.

The writer hopes the attention of the Lieutenant-Governor will be invited to the matter. He is of opinion that His Honor should issue strict orders prohibiting all officers subordinate to him from going to the hills except on leave, in order that their officials may be saved the trouble and expense of going with them; and in case he himself wishes to take any of his subordinate officers with him, it is proper for him, in order to do them full justice, to allow them the same privileges as his own office enjoys. The editor of the *Urdú Akhbár* seconds the views of his correspondent. (*Vide* an article on the same subject at pp. 424-5 of the *Selections* for the week ending 29th July last).

The *Oudh Akhbár* of the 17th November, in its column of local news, condemns the order of the City Superintendent of Police of Lucknow, that no person should walk in the city streets after 10 o'clock at night without a light, as being



verations to the people (see pp. 526-7 of the *Selections for the week ending 9th September last*), and supports his assertion by alluding to the recent case of a man, one Ilahes Buksh, who, happening to go home from a shop for the sale of *chandri* (a preparation of opium for smoking) without a light at 11 p.m. one day, was stopped by a police-constable, and in the affray which followed was beaten by the constable and other policemen who came to his assistance till he was dead.

The *Lawrence Gazette* of the same date has an article on the durbar held by the Lieutenant-Governor of the North-Western Provinces at Moradabad on the 1st November, with the object of conferring rewards on the Native gentlemen who distinguished themselves by their loyalty and gallant conduct in the late disturbances at Bareilly and Pilibheet and the recent riots in the Bareilly Jail. After praising the speech for its excellence, the writer enumerates the lessons taught by it under three heads as follows:—

*Firstly.*—That the principle on which the British Government acts in the matter of religious rites and observances is twofold, *viz.*, (1) toleration and abstinence from all interference with the religion of its subjects, and (2) a strict prohibition against one man interfering with the religious belief or form of worship of another.

The justice and liberality of this principle is too manifest to require comment. It is a fact that every man holds his religion just as dear, and prefers it to others in the same way as he does his own children, whatever defects and imperfections they may have. And as no person who professes to condemn what is held dear by another can avoid incurring his bitterest animosity, it is the part of a wise man to refrain from doing that to another which he would not himself tolerate in the latter. Besides, when a man is so very particular in his temporal concerns, it is but natural to expect that he will hardly shrink from risking his very life in spiritual matters, which



are not transient like the things of this world, but eternal. Accordingly, the course Her Majesty's Government has adopted is full of wisdom and prudence. So, also, people who happen to differ from others in their religious belief act contrary to reason in cherishing hostility towards them and viewing them with scorn, seeing that such ungenerous feelings and illiberal views only sow disunion and dissension, while mutual good understanding and beneficence are the parent of peace and friendship.

*Secondly.*—The conferment of *khilluts* and rewards in acknowledgment of the loyalty shown, and the services rendered in putting a stop to the disturbances, is not only useful in giving a stimulus to others to do the like, and essentially tending to establish harmony among the people at large, but has also an inner meaning in teaching that valuable lesson, namely, that the people's acting with loyalty towards the ruling power, though seemingly profitable alone to the latter, does in reality involve the good and welfare of the people themselves, the sovereign and the subjects having the same relation one to the other which the stomach has to the limbs, a fact which the writer illustrates by quoting the well-known fable.

*Thirdly.*—The Lieutenant-Governor's remarks on the benefits and importance of education, and its opening a door to preferment, exemplified in the case of the three Bengalees who have recently been appointed to the Civil Service, are in themselves very valuable, and contain an advice fraught with good, and a lesson well worth being remembered by all parents.

#### POLITICAL (FOREIGN).

The *Lawrence Gazette* of the 10th November learns [from the *Pioneer* that another outbreak against the missionaries has taken place at a town fifty miles from Fuhchow, where there are four chapels, two American and two English. These were all attacked and destroyed by a body of 5,000 Chinese, one of the missionaries being nearly killed in the affray. The *Lawrence Gazette* remarks that as poor missionaries have been



continually wronged at the hands of the Chinese, the Chinese Government should be called upon to enter into a strict engagement for putting a stop to the recurrence of such outrages.

The *Oudh Akhbár*, of the 17th November has an article on China. The gist is that the cruelties and oppression which have of late been practised by the Chinese on the Europeans are such as well deserve the consideration of the British Government. The French Government would have certainly been the foremost in subverting the empire had not political exigencies prevented ; and as for America, it does not enjoy as many advantages as France or England to aim at the conquest of an empire situated at the farthest verge of the globe. It, therefore, remains for England to chastise the Chinese, and undertake the conquest of the country with the surest hope of success. China has apparently no friends or allies to assist it in time of war, and, accordingly, forces from India on one side and England on another can overrun it. Added to this, the present political state of affairs in China is such as to make the conquest of the empire an easy affair. The Emperor occupies himself only with the ladies of the seraglio, and passes his time in luxury and debauchery, without paying the slightest attention to State concerns ; while many of the chiefs and nobles have become refractory and set his power at defiance.

Under these circumstances, the least exertion on the part of the British Government will bring China under its subjection, and put an end to the oppression and tyranny of the Chinese. But since, unlike other European powers, the British Government is not covetous of making conquests, the best policy will be for it to give the contract of the expedition to some company.

( COMMERCIAL ).

The *Musl-i-Am* of the 15th November repeats from an English contemporary particulars of an attack made by thieves on a bunneah who was travelling with his wife and a child in



a Native carriage from Delhi to Ghazeeabad. At a distance of five miles from the latter city a party of dacoits plundered the carriage, beat the bunneah till he was almost senseless, and then took off the rings from the nose and ears of his wife and all the ornaments on the child's person. The editor remarks that this is the result of people forsaking journeying by rail, which is attended with great comfort and convenience, and travelling in Hindoostanee carriages on a road very little frequented.

The *Mufid-i-Am* finds fault with the remark, and observes that the editor is perhaps not aware of the several cases which have happened in railway carriages of disgrace and gross violation of the rules of female seclusion suffered by Hindoostanee ladies travelling in them. It was this consideration that weighed with the bunneah and induced him to undergo the trouble and fatigue of travelling in native conveyance and forsake the rail. *Izzat* is prized by Natives above everything else, and until suitable arrangements are made to enable Native women to travel comfortably, and with their *izzat*, and the forms of female seclusion duly attended to, railway travelling is not likely to be appreciated by the Natives. Instead of reproaching the bunneah, therefore, who would have gladly avoided the risk which befel him, and made choice of a journey by rail had railway arrangements been good, the English editor would have done well to have invited the attention of Government to the necessity of making a reform in the existing railway arrangements by holding up the case as a remarkable instance in proof.

The *Urdú Akhbār* of the 16th November has an article on the trouble and inconvenience suffered by passengers by rail. The writer thinks it a great pity that such a comfortable means of travelling should be attended with so much trouble and annoyance, and suggests the following plans, which will not only ensure the comfort of passengers to some extent, but, what is of still greater importance, will prevent all cases



of theft and other crimes, which now often happen in railway-carriages, from taking place:—

(a) Different sets of passengers bound to the same place should be made to sit in separate compartments; for instance, all Cawnpore passengers should be seated in one compartment, all Agra passengers another, and so on.

(b) At each station the railway officials and peons should examine each carriage, so as to know that all is right within it, and should not allow any of the passengers to leave a carriage, or resume his seat in it, without properly examining him as well as the other passengers in the carriage.

(c) Men of the higher classes should not be allowed to sit in the same carriage with those of the lower ones, in order not only to avoid the disgust which the former feel in being made to sit with the latter, but also to prevent their health from being injured by the bad smell emitted by the persons of the latter.

#### (E D U C A T I O N A L).

The *Akhbár-i-Anjuman-i-Panjáb* of the 10th November praises the Begum of Bhopal as a woman of great accomplishments. She is as expert in needlework and embroidery as she is well versed in Persian, and possesses some knowledge of Arabic and English. Her time is well divided between work and study. From morning till 11-30 a.m. the study of English and Persian is her sole amusement; dinner and a short midday siesta take up the next 2½ hours, while the remainder of the day is occupied in the hearing and decision of suits. A short essay on female education written by the Begum has recently appeared in her own handwriting in the local newspaper, and is as remarkable for caligraphy as for the enlightened sentiments it contained.

A correspondent of the *Koh-i-Núr* of the 11th November praises the Maharajah of Cashmere for adopting some new measures for promoting the welfare and prosperity of his



subjects and the spread of learning among them. These are the following :—

(a) A *granth* on medicine is being compiled, in which a full and detailed description of the various kinds of diseases, their treatment in Sanscrit and Persian books, and the remedies for them will be given. The book will contain about two hundred thousand *shloks*, and has been under preparation for the last ten years under the supervision of able Sanscrit and Persian scholars appointed for the purpose. After it is complete, the *granth* will be printed and copies distributed to the people gratis. The Maharajah has also a mind to have this as well as another code, which is about to be finished, translated into Oordoo and Hindee.

(b) In order to give a stimulus to the study of learning, and induce the upper classes of the people to benefit by the training imparted in the schools established in Jummoo and Cashmere, orders have been issued that in future no higher posts in the civil or military departments will be conferred on the sons of the officers holding appointments under the State unless they are found to possess a fair share of knowledge. Sons of officers who have reached the age of twenty on the date of the issue of the order will, in consideration of the length of service of their fathers, be exempted from the rule, provided they are found to be well-behaved and intelligent; but all such as are below that age will be debarred from all claim for admission to public service unless they are properly educated. It has also been ruled that in future all young men on being admitted into the service, whether in the civil or the military department, will have to begin with the lowest post, without any regard to the rank or position of their fathers, and receive gradual promotion, though in consideration of their nobility and high birth they will be allowed a higher pay than that fixed for the ordinary run of public servants.

(c) The fair held for several years in Jummoo in the hot season, which was stopped three years ago in consequence



of the breaking out of sickness, has been renewed. This fair, or rather exhibition of the products, cattle, and the various articles of trade of Cashmere and the surrounding places, has been instituted in order to promote commerce in the territory, and with this object in view the Maharajah wishes to encourage it by all means in his power. Prizes of from Rs. 2,000 to Rs. 3,000 will be given to the owners of the best things exhibited, by a Prize Committee with the Prime Minister of the State for its head, while the duties on the goods sold will be reduced by one-half of the fixed rates. Moreover, the Maharajah will himself make purchases of some thirty thousand rupees. The fair will be held from the 2nd to 22nd December, 1871. Notices have been circulated by the Maharajah inviting merchants, traders, and dealers of all descriptions to attend the fair, and giving a detail of the indulgences promised.

A correspondent of the *Lawrence Gazette* of the 17th November, writing from Barout in the Meerut District, mentions that some of the members of the Barout Committee are said to have thought of closing the Anglo-Vernacular school there, and establishing a dispensary instead. The correspondent strongly condemns the proposal, and remarks that the closing of the school will not only be the cause of the labour of the students and the money hitherto spent in the maintenance of the school being thrown away, but of blighting the prospects of education in Barout, so that even if a school is established there at some future time no students are likely to enter it for fear lest it should suffer a similar fate. The fact of the school having made a very satisfactory progress during the last four or five years it has been in existence, and having prepared students up to the second school class standard, is another circumstance strongly in its favour. In short, the existence of the school has been the cause of the people of the place imbibing a taste for English learning, a result which its abolition will entirely undo.



The editor of the *Lawrence Gazette* seconds the views of his correspondent, and thinks it unwise to close a school so well got up. In his opinion, the Committee will do well to establish a dispensary, and at the same time allow the school to continue. The Government, North-Western Provinces, takes an active interest in the spread of education, so much so that even in his speech at the durbar recently held by him at Moradabad the Lieutenant-Governor did not forget to awaken the people to a sense of its importance and the benefits conferred by it, and such being the case, can the abolition of the school be reasonable and justifiable?

The following Vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.		DATE OF RECEIPT.	
			1871.		1871.	
1	<i>Málwa Akhbár</i> , ...	Indour, ...	Novr.	1st	Novr.	14th
2	<i>Naiyir-i-Akbar</i> , ...	Bijnour, ...	"	2nd	"	20th
3	<i>Rohilkhund Samáchár Patr.</i>	Moradabad, ...	"	4th	"	13th
4	<i>Gwalior Gazette</i> , ...	Gwalior, ...	"	5th	"	17th
5	<i>Márwár Gazette</i> , ...	Jodhpore, ...	"	6th	"	15th
6	<i>Pattialla Akhbár</i> , ...	Pattialla, ...	"	6th	"	15th
7	<i>Oudh Akhbár</i> , ...	Lucknow, ...	"	7th	"	16th
8	<i>Naf-ul-Azím</i> , ...	Lahore, ...	"	7th	"	18th
9	<i>Akhbár-i-Am</i> , ...	Ditto, ...	"	8th	"	13th
10	<i>Málwa Akhbár</i> , ...	Indour, ...	"	8th	"	14th
11	<i>Najm-ul-Akhbár</i> , ...	Meerut, ...	"	8th	"	15th
12	<i>Jalwa-i-Túr</i> , ...	Ditto, ...	"	8th	"	16th
13	<i>Akhbár-i-Alam</i> , ...	Ditto, ...	"	9th	"	16th
14	<i>Allygurh Institute Gazette</i> , ...	Allygurh, ...	"	10th	"	13th
15	<i>Oudh Akhbár</i> , ...	Lucknow, ...	"	10th	"	13th
16	<i>Rajpútána Social Science Congress.</i>	Jaipore, ...	"	10th	"	15th
17	<i>Lawrence Gazette</i> , ...	Meerut, ...	"	10th	"	15th
18	<i>Akhbár-i-Anjuman-i-Panjáb.</i>	Lahore, ...	"	10th	"	15th
19	<i>Agra Akhbár</i> , ...	Agra, ...	"	10th	"	17th
20	<i>Kavi Vachan Sudhá</i> , ...	Benares, ...	"	11th	"	14th
21	<i>Koh-i-Núr</i> , ...	Lahore, ...	"	11th	"	14th
22	<i>Majma-ul-Bahrain</i> , ...	Ludhiana, ...	"	11th	"	15th
23	<i>Meerut Gazette</i> , ...	Meerut, ...	"	11th	"	16th
24	<i>Panjábi Akhbár</i> , ...	Lahore, ...	"	11th	"	17th
25	<i>Rohilkhund Akhbár</i> , ...	Moradabad, ...	"	11th	"	18th
26	<i>Do. Samáchár Patr.</i>	Ditto, ...	"	11th	"	18th



No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.	DATE OF RECEIPT.
			1871.	1871.
27	<i>Muir Gazette,</i> ...	Meerut, ...	Novr. 12th	Novr. 18th
28	<i>Kárnámah,</i> ...	Lucknow, ...	" 13th	" 16th
29	<i>Khair Khwáh-i-Panjáb,</i> ...	Gujranwalla, ...	" 13th	" 17th
30	<i>Dabdaba-i-Sikandri,</i> ...	Rampore, ...	" 13th	" 18th
31	<i>Pattialla Akhbár,</i> ...	Pattialla, ...	" 13th	" 18th
32	<i>Márwár Gazette,</i> ...	Jodhpore, ...	" 13th	" 23rd
33	<i>Oudh Akhbár,</i> ...	Lucknow, ...	" 14th	" 17th
34	<i>Shola-i-Túr,</i> ...	Cawnpore, ...	" 14th	" 18th
35	<i>Naf-ul-Azím,</i> ...	Lahore, ...	" 14th	" 20th
36	<i>Matla-i-Núr,</i> ...	Cawnpore, ...	" 14th	" 23rd
37	<i>Núr-ul-Absár,</i> ...	Allahabad, ...	" 15th	" 16th
38	<i>Almorah Akhbár,</i> ...	Almorah, ...	" 15th	" 21st
39	<i>Samay Vinod,</i> ...	Nynee Tal, ...	" 15th	" 21st
40	<i>Mufid-i-Am,</i> ...	Agra, ...	" 15th	" 21st
41	<i>Akhbár-i-Am,</i> ...	Lahore, ...	" 15th	" 21st
42	<i>Akmal-ul-Akhbár,</i> ...	Delhi, ...	" 15th	" 21st
43	<i>Khurshid-i-Jahántáb,</i> ...	Agra, ...	" 15th	" 22nd
44	<i>Benares Akhbár,</i> ...	Benares, ...	" 16th	" 20th
45	<i>Urdú Akhbár,</i> ...	Delhi, ...	" 16th	" 20th
46	<i>Akhbár-i-Alam,</i> ...	Meerut, ...	" 16th	" 21st
47	<i>Jalwa-i-Túr,</i> ...	Ditto, ...	" 16th	" 25th
48	<i>Oudh Akhbár,</i> ...	Lucknow, ...	" 17th	" 20th
49	<i>Shams-ul-Akhbár,</i> ...	Ditto, ...	" 17th	" 20th
50	<i>Lawrence Gazette,</i> ...	Meerut, ...	" 17th	" 21st
51	<i>Allygurh Institute Gazette,</i>	Allygurh, ...	" 17th	" 21st
52	<i>Rajpútána Social Science Congress.</i>	Jaipore, ...	" 17th	" 22nd
53	<i>Urdú Delhi Gazette,</i> ...	Agra, ...	" 18th	" 21st
54	<i>Majma-ul-Bahrain,</i> ...	Ludhiana, ...	" 18th	" 22nd
55	<i>Koh-i-Núr,</i> ...	Lahore, ...	" 18th	" 22nd
56	<i>Meerut Gazette,</i> ...	Meerut, ...	" 18th	" 25th

ALLAHABAD:  
The 16th December, 1871. }

SOHAN LALL,  
Offg. Govt. Reporter on the Vernacular Press of  
Upper India.



